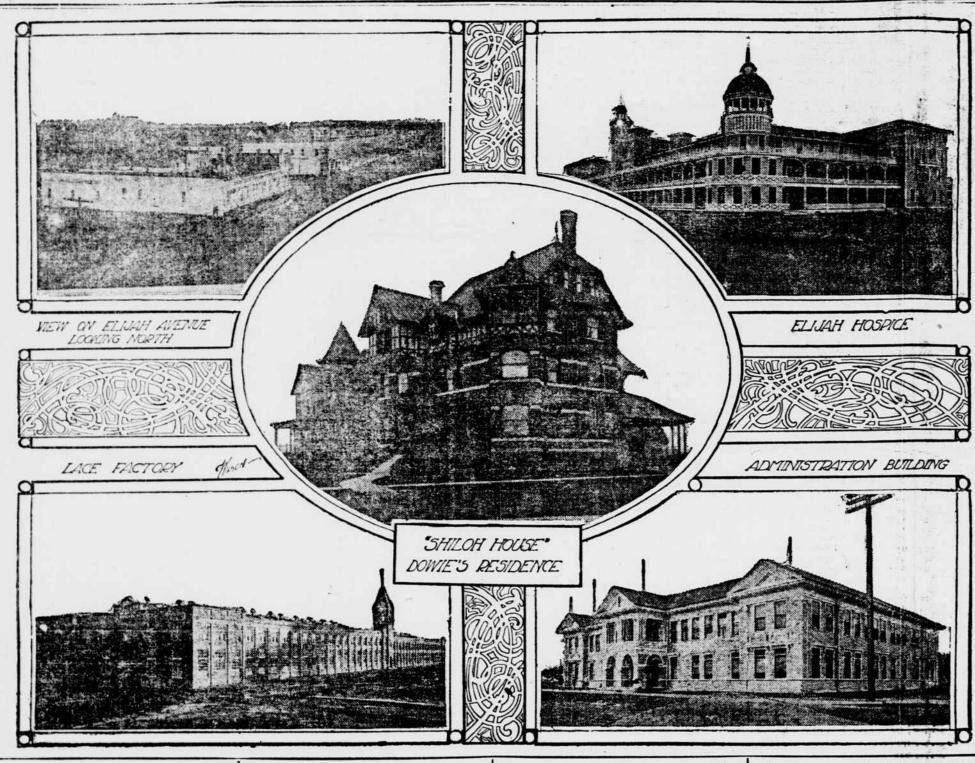
s of advertising made known on application

second-class mail matter.

WASHINGTON, D. C., SATURDAY, OCTOBER 24, 1903-THIRTY-SIX PAGES.

"Out of sight out of mind" is the fate of the store whose adare discontinued.



"THE CITY OF ZION

Unique Community Built Up by John Alexander Dowie.

A MODERN THEOCRACY

RULED BY THE FOUNDER OF THE CHRISTIAN CATHOLIC CHURCH.

Something About the Man Who Has Been Trying to "Restore"

New York.

Written for The Evening Star by Anna Nichols In the fall of '89 a certain John Alexander Dowle had, for some time, been making more or less of a sensation, in and around Chicago, as a "divine healer." He had gathered around him a number of followers, and, in 1896, had organized the Christian Catholic Church. He and his wife conducted a "divine healing home" on Michigan avenue, and so large had his congrega-

holding services in the Auditorium. It now transpired that the general overseer of the Christian Catholic Church was planning much larger things than he had hitherto attempted. He announced that it was his purpose to found a city as a home for his followers-a new Zion-and that he had secured a site on the shore of Lake Michigan, about forty miles north of Chi-

tions grown that he had for some time been

The day for such things had gone by, it was said; people no longer followed their religious leaders blindly, or allowed them to dictate in temporal matters. The newspapers treated the whole affair as a huge loke, and it has always been one of Dowie's chief grievances that he is continually and persistently misrepresented by the report-ers. Nevertheless the preparations went steadily forward. Payments were made on the land, a city was mapped out, tents were put up and building began.

A Growing Town.

Today a prosperous city with a population that is nearing the 10,000 mark testifles to the power of Dowle's name. It took Chicago forty years to acquire the population that Zion City has reached in

The most interesting object in Zion City from an industrial point of view, is the



Dr. John Alexander Dowie.

face factory. It was announced early in the history of the place that the manufacture of lace would be a leading occupation.

Dowle himself went to England to collect information and purchase machinery for the enterprise. When he returned he was accompanied by a number of English lace-makers. A large brick building was built.

tains are being manufactured, as well as trimming laces of various kinds. Zion City is justly proud of her lace fac-tory, but it is not the only successful en-terprise of which she can boast.

Successful Enterprises.

There is a candy factory which turns out delicious confections, and its fame is rapidly spreading throughout the west. A large bakery is in successful operation, and it is expected that a new health food will put on the market in the near future. A laundry, a lumber yard, a brick yard, a printing and publishing house and various other departments minister to Zion's vants and give employment to her people nent place on the main street, and seem fitted to supply every need of the inhabitants, from cooking utensils to literature for the "faithful."

Elijah Hospice, an immense frame hotel, advertised as "modern in every respect and capable of accommodating a thousand guests at a meal," and the administration building contains commodious offices with comfortable and convenient furnish-

A substantial brick and stone building is observed, and a neatly uniformed "guard" readily gives the information that it is Zion College, and that it will soon be ready for occupation. The present building is only a wing, to which a large central portion and another wing are to be added in the

Further inquiry elicits the information that a complete school system, continuous from kindergarten te college, is being worked out by the educational department.

Activity and Thrift.

The general appearance of Zion is one of activity and substantial thrift. Everything is aggressively new. The peculiar character of the people is made evident in numerous ways. For instance, the visitor notices, with a little start, perhaps, the motto, "Till He Come," over the ticket window in the station which the Northwestern railroad has provided; signboards, conspicuous on every hand, warn all against the use of tobacco, alcohol or profanity within the sacred precincts; the long beards which many of the men wear, in accordance with Dowle's command, give them a somewhat patriarchal look, in contrast with the many smooth-shaven faces among the unregenerate; the salutation, "Peace be to thee, sounds strange to twentieth century ears; and walking along Emmaus and Ellm ave-nues, one wonders if Chicago is really only forty miles away.
On entering the tabernacle the visitor realizes even more fully that he is in a community set apart from the world, where the

working of miraculous cures is an everyday affair. On the white wall, above the pulpit, are various queer-looking objects arranged in symmetrical groups. Closer examination reveals the fact that the groups are com-posed of articles discarded by converts to he new faith. Crutches, canes, surgical appliances and medicine bottles abound; here is a collection of pipes that would delight the heart of a sophomore; there are brightly olored insignia of various secret societies (for Dowie is the inveterate enemy of all such); and above hangs a most important trophy—a Catholic rosary and cross. doubt they serve as an impressive object esson to this congregation of believers in

"divine healing." The Tabernacle.

The tabernacle is an immense, barn-like structure, capable of seating seven thousand. It is to be replaced by a more substantial building, now in the process of ecnstruction. A site has also been selected and consecrated whereon Dowie promises to erect a million-dollar temple as a center around which Zion will revolve.

One perfect day last July I stood amid a throng of thousands, under the trees of Shiloh Park, and watched the passing of the procession in honor of the breaking of ground for the new tabernacle. An annual feast of tabernacles is one of the institutions of Zion, and from far and near he adherents had gathered to attend the varius services and ceremonies of the "feast First in the procession came the Restoration Host, Zion's "Seventies" of the "Ta gion of North America," gay with Zion's colors—yellow, blue and white—and bearing aloft upon their banners the white dove and other emblems of their faith. Twelve "seventies" passed and then came the fa-mous "white-robed choir"-four hundred men, women and children. After these came the officers of the church, looking like students, in their black caps and gowns.
The deacons and deaconesses passed and then came others of higher rank, the tassels on whose caps were blue instead of black. Then the gowns changed to silk and the blue tassels to white, and at last, walk-ing alone, cap in hand, distinguished by the white bishop sleeves and the purple lin-ing of his gown which a passing breeze displayed, came "Elijah, the Restorer," Rev. John Alexander Dowie, general overseer of the Christian Catholic Church Zion. He was smiling and bowing ri

ever came out of the land of the "canny

From Every Quarter. The throng passed into the tabernacie during the singing of the processional by the well-trained voices of the choir, and

the service began. On the platform sat the benign figure of Mrs. Dowie, overseer of women's work in the church, and beside her, conspicuous in cap and gown that match the snowy whiteness of her hair, is "Mother Stuart," of pointed out, likely to adhere to any one 'woman's crusade" fame, who has found in Zion City, at last, the ideal for which she as so earnestly worked. "Does Mother Stuart live here?" I after-

vard inquired "Oh, yes," responded an enthusiastic Zionite. die here and to go to heaven from here!" Indeed, there are people from every quarter, for Dowie's missionaries are at work on every continent of the globe. A young Japanese is a clerk in the book department

of the general stores. "He is here to study in the college," explains another clerk.

Now the Restoration Host, 3,000 strong, has invaded New York city, and Madison Square Garden was transformed into a

Within the last two decades a wave of faith healing enthusiasm has swept over the country. The Christian Scientists claim a pensive church buildings. Dowie reviles the Christian Scientists, who, in turn, would probably deny any efficacy in his particular brand of faith healing; it is possible, however, to discover some truths common to the teachings of both, and even the most sceptical will admit the benefit of clean and wholesome living and the bad effects of

dwelling upon physical ills. An Aggressive Optimism.

Three million dollars would be a very conservative estimate of the amount already spent in establishing Zion City. To the inhabitants this remarkable development is but a surety of greater things that are to come. A most aggressive optimism pervades the conversation of the people and the literature of Zion publishing house (optimistic. so far as Zion's future is concerned, but deeply and darkly pessimistic as to the moral and spiritual state of that large ma-

jority which they call the "world"). Not only do they confidently anticipate great growth for their own city, but they prophecy that other Zions will be founded which will "find their crown, capital and consummation in Zion City at Jerusalem." It is with this large view of the future that the city has been laid out. Ample parks have been provided for, residence and manufacturing districts have been assigned, and thousands of young trees have been set out along the broad streets. All underground and overhead wires, gas and water main sewers, etc., are to be to the alleys, a provision sufficient in itself to convert to "Dowieism" those who have

suffered from the tearing up of pavements. Scarcely a Trace of Commission.

The community is not comparable in any way to Brook Farm or Amana or Oneida, or to any other of the communistic colo-It would take long to enumerate all of nies. There is scarcely a trace of communities unusual ecclesiastical decorations. No ism in the administration of Zion's affairs. nies. There is scarcely a trace of commun-The lots are not sold, we are informed, but leased for 1,100 years, "for the land is the Lord's." (But Dowie holds the title deeds.) Failure on the part of the lessee to conform to certain provisions of the lease, in regard to the use of alcohol, tobacco, etc., forfeits

> for himself, but each is required to give one-tenth of his income, whatever that may be, to the "storehouse" for the maintenance and extension of Zion. Individualism in industrial matters is

Each man builds his own house and works

strongly encouraged, if one may judge from Dowle's dictum in regard to trades unions, which says: "Zion's workmen are members of no labor

union, nor do they work for a uniform scale of wages, for in Zion the skill of each man's competency is encouraged by an ever-increasing wage. All men are not equal, and a level line of compensation is death to ambition." This has no uncertain sound, and seems to settle the question once for all, so far, at

It is one of Dowie's characteristics that he stands for very positive and definite ideas. Alliterative allusions to "pigs, pills and physicians," and "doctors, drugs and devils" are conspicuous in Zion's literature. The use of pork in any form is absolutely forbidden. Oysters also come under the ban. The "Fourth" must be celebrated without the firecracker, and Christmas trees are denounced as foolish. The rule against alcohol and tobacco are rigidly enforced. A strict system of supervision extends from the "sanitation of individual Zion house-holds" to the moral and spiritual state of

Industrial vs. Ethical. It will thus be seen that while individual-

ism may be encouraged in industrial lines

self, it is not an authoritative guide for his

But there is a class of people who seek and earnestly desire an authoritative guide outside of their own consciences, and to this class Dowie appeals.

The Catholic Church has always maintained dominion over the consciences of its members, but the Protestants have been dividing and subdividing, until no undisputed authority remains. Those who are disinclined to do their own thanking are, therefore was a writer on the subject has who positively and persistently asserts himself as an authority. Now this is precisely what the general overseer of the Christian Catholic Church does, and herein lies the explanation of his success.

Zion City is a theocraey and John Alexander Dowle is its prophet. His position is somewhat similar to that of Brigham Young among the Mormons, but the religion of Zion differs radically from that of the Mormons, in that it contains nothing who positively and persistently

the Mormons in that it contains nothing that is at variance with the general conception of good morals. Indeed, whatever may be thought of the marvelous cures which it so plentifully records, no one can read a cop. of the "Leaves of Healing" without being 'mpressed by its high standard of morality.

Local Government.

Dowle has recently become a citizen of the United States, and he conforms strictly to all laws and legal forms. The city government of Zion is administered in the usual manner, except that there is but one political party in existence—the theocratic and it is the boast of "Elijah II" that in political matters they have built up a party which suits the people so well that there is not a single dissenting vote at the election. The conclusion is so obvious that one is led to suspect that the general overseer occa-

sionally indulges in a sly joke.

Dowie has become an established fact in both the religious and the industrial worlds. Call him a gigantic fraud, if you will; he still remains. On more than one occasion his enemies have gleefully announced his imminent downfall, only to find that he knows how to wrest victory from defeat. His shrewdness and executive ability proclaim him a natural leader of men. He has raised himself by his own unaided efforts from the position of a poor and obscure "faith healer" to that of absolute autocrat of a prosperous and growing community, with an almost unlimited income at his command. A certain dignity and state surround him wherever he goes, for he is far too clever to undervalue the importance of

proper stage settings.
His violent denunciations from the pulpit, his assumption of healing power, his theat-rical proclamations that he is a second Eliiah, have made him the subject of criticism and ridcule wthout limit. Yet, after all, it must be admitted that his followers are devoted and enthusiastic, and that his influ-ence over them appears to be for their general good. The community is at present prosperous, happy and comfortable, and Zion's ambition to show the "highest birth in the country" seems in a fair way to be

As to what will happen when Dowie dies,



Mrs. Jane Dowie. it is hardly worth while to surmise, for he is not yet sixty; and looks as though he might easily attain the allotted "three-score and ten."

Poor Shakespeare.

TURKISH CHRISTIANS

The Moslem's Side of the Troubles Shown.

INTENSE FANATICISM

SECTARIAN SCHISMS RESPONSI-BLE FOR A SERIOUS DILEMMA.

Islamism One of the Most Tolerant of Religions-The Sultan's Predicament.

Written for The Evening Star.

A remarkable circumstance connected with the present agitation in European Turkey is the somewhat changed attitude of christendom. The official declarations regarding the porte and his Christian subjects, whatever the motive behind them, together with the modified tone of the press, mark a new stage in the eastern question, and are of the utmost significance. The capture of Miss Stone by Macedonian brigands may have contributed to this result. At first blindly attributed to the Turks, it is now well understood to have been perpetrated by Christian insurgents to raise funds for and to arouse European sympathy by throwing the blame on the Mohammedans. The discovery of the facts deprived the Macedonian leaders of the he ed-for advantages. The well-informed and unprejudiced knew at once that the Moslems had nothing to do with that crime. Organized brigandage is foreign to Turkish nature and habits, Excepting certain predatory and turbulent tribes, chiefly in remote quarters, who rob or slay on the spot, the brigands of the empire who aim for ransoms have invariably been Christians. Many of the leaders of the Greek revolution were originally Klephts or robbers. The writer has often met some of the pious, picturesque and semi-patriotic ruffians of that memorable

Returning to the official declarations referred to above, one of the Austro-Rus-sian notes to the insurgents recognizes Turkey as the "premier authority." and admits "her right to suppress a rebellion on her own territory as she thinks best," apparently a truism, according to the law of nations, but probably now first admitted so frankly by the European powers.

Balfour's Statement.

Premier Balfour, replying to the demand of the archbishop of Canterbury for the intervention of England, describes the situation in a tone far different from that assumed by Mr. Gladstone on a similar occasion. "We have not now." says Mr. Balfour, "to deal simple case of misgovernment or op-pression by Turkish officials, but with a problem complicated by the fact that the Christian population of Macedonia is rent in fragments by differences in race aggravated by differences in religion. The revolutionists have deliberately done their best to drive the Turks to excesses and furnish them with an excuse for deferring the execution of re-forms, meeting horrors with horrors, and brutality with brutality, for the deliber-ate purpose of driving the Turks to crimes against the innocent and thus play upon the sympathy of the world. Such methods as these are no more morally tolerable than the misgovernment which is their cause."

The main points in the foregoing offi-

cial statements are the very points which christendom has chosen to ignore for ages. Their formal recognition now should go far toward simplifying the oriental question in future and curbing the hasty judgments of Christians. In their reports thoroughly informed Amer ican missionaries in Turkey admitted, though with reluctance, that the Ar-menian massacres were provoked by the Armenian Hunkagist Revolutionary Soclety against the urgent remonstrances of a peaceable people who foresaw too well the awful possibilities involved.

The Armenian Troubles. In their crazy thirst for results these

selfish agitators, who mostly kept outside of the sphere of their pernicious activities, actually proceeded to open violence. The expected massacres followed, but not the hoped-for intervention of the powers, for the Armenians are so widely scattered and mixed up with other races that national autonomy was impossible, such as may exist in the Balkan provinces or with the Lebanon Christians. The direct com-plicity of Sultan Abdul Hamid in the Armenian butcheries has never been proved. Like the horrors of the commune at Paris and many other unspeakable outrages of which christendom has been guilty in our own time, the massacres of Christians in the Turkish empire are generally caused by sudden explosions of smoldering fires cept alive by the fact that antagonistic populations are driven to madness by dwelling in a false position from which escape is difficult. In such cases blame and sympathy attach to both sides alike.

The eastern problem, apparently a sim ple question of creed, is so complicated by puerile distinctions and irreconcilable sectarian feuds, by racial factors and jealousies and by the ambitions of outside powers, perpetually plotting and intriguing to grab more influence and territory on the plea of sympathy for coreligionists, that it is practically insoluble unless by the evolution of time or by resorting to a war that would involve the whole of Europ and Asia, owing to the critically involved interests of the powers—a conflict that would change the world.

For example, with us church and state in principle, and for the most part, in practice, let us hope, are absolutely distinct and separate, each having its own sphere of authority. An American's creed has nothing to do with his allegiance to the state. which is paramount so far as life in the United States is concerned. But it is quite otherwise in the east. Leaving out of consideration the Jews, the Kurds and the various nondescript communities like the Yezidis or the Druses, the population of the Turkish empire consists on the one hand of Turks, or the dominant race, and on the other hand of Christians, who are forever plotting and fighting to crush each other or to escape from Turkish rule.

The Ottoman Advance

The rapid progress of the Ottoman power in the middles ages, threatening to overrun all christendom, aroused such dread that a sentiment was produced which gradually degenerated with altered circumstances into a prejudice. This makes it difficult to say anything favorable to the Turks without being misunderstood; but love of fair play is an Anglo-Saxon trait that should make us willing to listen to both sides of a question. To shrink from granting fair play indicates weakness. The policy of the Turkish conquerors toward their Christian subjects has always been, and continues to be, as described by Leo, and continues to be, as described by Leo, an Armenian prince, when visiting western Europe in the fourteenth century, as recorded by Froissart. "Amurath," said Leo, speaking of the then Turk.sh sultan, "desireth nothing but truage, and leveth still every man in his own beleve, and he putteth no man from his heritage." From that period the Turks have never interfered with the religion, practices and institutions of their Christian subjects. Unless exasperated by revolt or manifest treachery, they have only measurably discriminated between Christian and Moslem accompanied by a number of English lacemakers. A large brick building was built,
and a great room is being rapidly filled
with looms, while, with those already set
up, many different patterns of lace cur
when he returned he was
accompanied by a number of English lacemakers. A large brick building was built,
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Christians have been taxed, so have the Moslems; if the former have often suffered from hardsh.ps and poverty, so have the latter. Were the former to be transferred to Russian rule, it is not likely that their lot would be easier. See what trouble the Armenians in Russia are suffering at this very time. I remember some Armenians who, under specious hopes and promises, exchanged Persian for Russ an residence. They subsequently sent a delegation to me asking for American aid to help them escape from Russia, or to intervene in their prevents their union while all yearn and struggle for freedom from Mohammedan rule selves worse off than when in Persia. Such matters are more or less relative; environment or climatic and geograph c conditions, too often forgotten by philanthropists or writers on economics and history, should be considered. If to the American missionary or traveler the oriental borer seems greatly underpriced. him consider the relative value of moneys, and that the laboring man of Turkey, whether Christian or Moslem, averages equal or greater comfort than the peasant of Portugal or the moujik of Russia. Per-sia seems terribly poor to the prejudiced American, and yet the servant, peasant or carpenter in that country usually manages to lay by money and seems happier than a man in similar occupations in England or America. If Greek or Armenian, he should be told that the American wage-earner is even more restless and discontented. All All things are relative. It should also be re-membered that men of relatively large fortunes are by no means scarce among the subject races of Turkey. Being weak in finance, the Turks have always selected their government bankers and treasurers from among their Greek, Jewish or Armenian subjects. These financiers have thus accumulated large fortunes.

Turks Are Tolerant.

As to the question of religious toleration. the Turks have led the world. It is true that until the last century death was the penalty for apostasizing from Islamism. But this law did not concern the Christians of Turkey. From the outset they were allowed full enjoyment of their religions. Each sect had its representative at the porte. At a period when the fires of the inquisition reddened the heavens, and the chief business of the European courts seemed to be to crush out any creed but their own, and long before William of Orange, Henry IV and Oliver Cromwell announced the principle of freedom of con-science, men of every creed were allowed in the Ottoman empire to enjoy their be-liefs unmolested; they had their houses of worship, their schools and colleges, their convents and their cemeteries. Even at the Bagnio, the criminal penitentiary at Constantinople, a church, a mosque and a synagogue were provided. It may be admitted, however, that the Turks have taken part in persecuting the Christians in cold blood when their Greek or Armenian subjects have called on them to furnish jails or executioners for Roman Catholic or Protestant seceders from those creeds, usually on trumped-up charges. In such cases the Turks have sometimes acceded with grim and almost pardonable exultation, saying to each other. "Look how these Christians love one another!"

It has been alleged that the Turks are haughty and arrogant. This may be, although hardly in equal degree to the arrogant bearing of German officers and officials, especially Prussians, since the Franco-German war. But admitting the charge, the Turks cannot yet forget how Europe once trembled at the feet of her ers have since displayed every unchristian trait in their dealines with Turkey: how destitute of noble qualities the subject Christians have often proved themselves to more apparent than real. Speaking personally. I have always found that Astatics meet foreigners with genuine civility when opproached as equals: differing, perhaps, in aims practice and thought and with a reat history behind them, they justly claim recognition of those facts. When residing or traveling in Turkey simply as a civillan. I have repeatedly received from Turks generous, self-sacrificing courtesies for which no compensation was asked or expected and which could not be excelled in any Christian land

Abdul Hamid and His Cabinet. The sultan and his cabinet are often

charged with obstinacy and duplicity, and the charge is undoubtedly true. As for the former, which in the case of a European rovernment would be called firmness, it is sufficient to explain that if the Turk were to yield readily to the ceaseless threats and demands made by his own subjects or by the powers, America included, he would be stripped of every atom of authority. nower and territory in six months. Tur-key, in fact, would be wined from the man. right of self-preservation applies all alike. As to his duplicity, the sultan is simply following the methods which Euro-mean courts have practiced at his expense and for his example. One must sometimes meet fire with fire.

It may be conceded likewise that Turkish burocracy is thoroughly corrupt, recruited as it is largely from the cities and based on intrigue and favor rather than merit. The great ability of Sultan Abdul Hamid is generally admitted, while his character is as generally execrated in christendom and by some of his own Turkish subjects. But it must also be admitted that no one really knows much about it and that undoubtedly much said against im is fictitious, manufactured where the lies and exaggerations about the Turks are generally hatched. The difficulties he to encounter are such as ne er before beset a throne, his revenues involved, half his subjects perpetually restless and revolting and christendom ravening to rend his empire asunder. As the callff or representa-tive of the faith his course is also fraught with peril. If he seeks to introduce re-forms he jeopardizes his head with conservative Moslems or meets with opposition from the Christians themselves; and if he sides against progress he is vilified by the party of reform and his life is threatened. A Slow Improvement.

Notwithstanding these unfavorable condi-

tions, Turkey is undoubtedly advancing. Those who know her well can see very distinct improvement in the last half century, although slow as it seems to us; but it takes time for an old people to adapt themselves to new conditions in proportion as she can throw off the rubbish of habit, cus tom or prejudice which an ancient people an old house that needs revamping. Neither the Turk nor Mohammedanism is yet effete. A nation which all along the stages of apparent decadence can produce statesmen like the two Kiuprilis or Rescheed Pasha, Midhat Pasha, Murad Bey, Haleel Ganem Effendi or Friad Pasha, and such generals s Osman Pasha, such a system of education for both sexes as now organized for the empire, although not yet fully in practice or a school of reformers such as the bright, arnest though sometimes injudicious who make up the reform party, a nation that can still so readily maintain and mobilize a formidable army on modern prin-

ciples, is far from being effete, and merits

assistance; in its efforts rather than the

persistent opposition and condemnation it receives. But by far the severest obstacle the sultar has to encounter in his endeavors to preserve peace in his realm relates to his rayabs or Christian subjects. One of the extraordinary circumstances connected with these Christians is that they have abolished in practice the adage, "blood is thicker than water," substituting for it the principle that it is creed and not blood that makes a people of the various sects of eastern Christian and the control of the principle of the principle of the various sects of eastern Christian and the principle of t tians under Turkish rule, too numerous to mention here, the Maronites, Nestorians Armenians and Greeks are the principal But the two latter are subdivided by important secessions to Roman Catholicism which occurred centuries ago, not to speak of the later Protestant secession from the Arnenians and the variety of minor subdivis ions among the Greeks, or members of the so-called orthodox faith, followers of the

tion, and the eastern Catholics have ever since passed as a totally distinct nation, under the patronage of France. Greek revolution the Greek Catholics did not fight or side with the Greeks, although of the same blood.

Christian Schisms.

The numerous racial and religious divisions in European Turkey all share an inextinguishable hate toward each other that their hatred of each other is often so bitter that the old Armenian, or Byzantine Greek, would even prefer to continue under Turkish sway than to be free, if freedom is to be shared with Catholics or exarchists, or other sectarian enemies.

This fanaticism, these schisms of Turkey's Christian subjects, have proved at once a benefit and a bane; a benefit, because it has tended to maintain the vitality of peoples who, under long subjection, might have been absorbed by the dominant race—and a bane because these Christian peoples have thus been prevented from presenting a united and perhaps successful front to the oppressor. Of these Christians the Maranites are perhaps in the most satisfac-tory condition; the Armenians present, on the whole, the character most likely to benefit by the best modern influences. The Greeks remind us too forcibly of their de generate ancestors who lost Constantino The clergy of all these classes is gen erally ignorant and often without morals of any sort, although it must be admitted that cases of sincere piety and profound learning have occurred occasionally. The higher prelates have presented a fine eccles.astical type, alas, too rarely imitated. Some of the Bulgarians also and others of the Balkan provinces educated at the famous Robert College, an institution whose beneficent influences has been far reaching, have shown an earnestness and ability that speaks well for the Turkish feudatories of Sclavic stock. Still the character of none of these Christians of European Turkey ap-proaches as yet the high standards of western civilization, and whatever sympathy is extended toward them should be given with liserimination and accompanied with what credit is also due to the Turk.

The Great Obstacle to Peace.

But there is a yet greater obstacle to the pacification of the Ottoman empire than those already mentioned. It lies in the fact that the Christians have discovered the way to arouse European sympathy, thus giving pretexts to ambitious powers to intervene in Turkish affairs, on the plea of humanity. By means of these repeated interventions these more or less worthless and sometimes half-barbarous Caristian populations, with unscrupulous desperadoes as leaders, hope to win a freedom that would give them an opportunity to cut each other's throats more easily than they can do now. Without this plague of interventions the long ferment in the Balkans and Macedonia probably would have never loomed above the surface, and the various populations of the empire would have progressed by normal evolution slowly but surely and with far less suffering and bloodshed. As it is, the plea of reforms now urged by the powers is the most spe-cious yet devised to regulate this restlessness and pacify the empire for a time, if the powers insist that the reforms be accepted and carried out in good faith by both parties. And if only holy Russia could e trusted! But that is perhaps the eru of the situation. Those who trust her generally come out shorn!

In conclusion it must be repeated that the Turks have rights no less than their subjects. They won their conquests by as square and honorable fighting as any other nation. Their right to rule over Christians is identical with the right of the English the Russians, the French or the Americans to rule over Mohammedans.

The question can only and should be only settled by justice and moderation on the part of all concerned. For evidently there has never been a cause which demanded to a greater degree the calm, impartial inves-tigation of the bench instead of the onesided denunciations of the pleader than the solution of this eastern question.
S. G. W. BENJAMIN.

Coins Which Had Their Day. From the Portland Oregonian.

Recent mention of the disappearance of the \$2.50 gold piece from circulation andthe premium this coin commands as a curio has set many to rummaging in old pocket books and the bottoms of cash boxes and drawers in search of odd or out-of-date coins. Some have found a \$2.50 piece, but not many. The \$3 piece, once quite common, but always a sort of curiosity, is oftener found, and many have specimens of the little gold coins representing 25 cents and 50 cents, which were not minted by the government and probably have not so much gold in them as they represent. They used to pass as coin, but were never in general circulation, being so easily lost that they soon became scarce. One of the handsom-est coin relics seen is a \$10 gold piece bearing the mint stamp of 1799. It is larger than the present \$10 piece. The owner has it hung in a band and wears it as a charm on his watch chain. The owner says he refused an offer of \$150 for this relic. The old octagonal \$50 pieces were quite common in California in early days, when gold dust was largely used as a circulating medium. They were made of pure gold, and while they had not the elegant finish of the gold coins minted by the government in these days, many still remember them as the handsomest coin they ever saw. Many peo-ple now would consider them handsome on account of the \$50 in them.

The Real Thing. From the Chicago News.

Visitor-"That's a peculiar-looking cushion on your chair, Uncle Hiram." Uncle Hiram-"That air cushion's one uv them works uv art what yew read erbout. by hen! Th' stuffin' in th' pesky thing cost me ev'ry cent uv tew hundred dollars." "Is it possible? What kind of material is it?" Uncle Hiram-"It's th' kind uv sawdust

Noo York last spring, b'gosh!' A Look Ahead.

known as th' green-goods brand what I perswaded a feller tew sell me down tew

From the Philadelphia Press. Ascum-"I suppose you're delighted that your new baby's a girl." Popley-"I should say! I hope some day to have the pleasure of telling some foreign

